

More Similar than Different



Futures Thinking

Learning through
international links in 40
and 200 years time

More Similar than Different (Welsh & Basotho culture and values)

CONTENTS:

1. Language in Wales
2. Language in Lesotho
3. Independence in Wales
4. Independence in Lesotho
5. Tourism in Wales
6. Tourism in Lesotho
7. Rural life in Wales
8. Rural life in Lesotho
9. Podcasts



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Acknowledgements

Developed in partnership by Taith and Dolen Cymru Lesotho, this resource is informed by the voices and lived experiences of communities, educators, and young people in Wales and Lesotho. Funded by the Welsh Government 2025-6.

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Presentation - KS2 Classes

More Similar than Different (Welsh & Basotho culture and values)

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[KS2](#)



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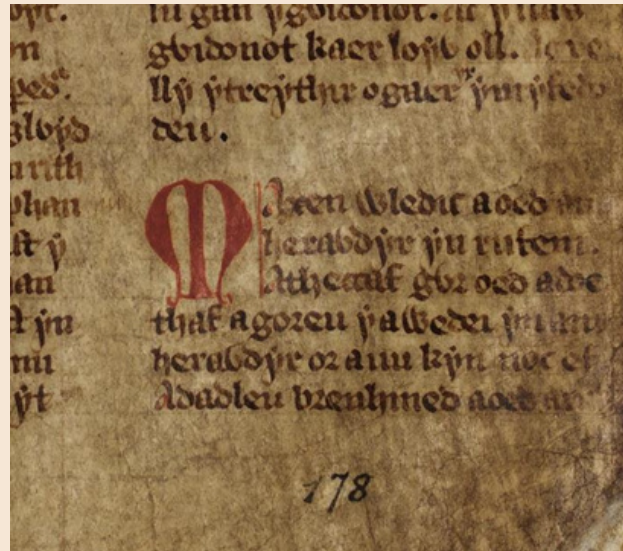
[KS4](#)



Language in Wales

Croeso i Gymru

Image from the White Book of Rhydderch showing the beginning of The dream of Macsen Wledig.
Part one of the two manuscripts of Llyfr Gwyn Rhydderch, comprising the Four Branches of the Mabinogion



https://en.wikipedia.org/wiki/en:Creative_Commons

Up until 1850, 90% of the population spoke Welsh, but it has since faced many challenges, which at times almost led to its extinction.

When the Anglo-Saxons colonised Britain, Brythonic speakers were split up into those in northern England speaking Cumbric, those in the south-west speaking an early version of Cornish, and those speaking primitive Welsh.

The Welsh spoken in the 12th to 14th centuries, or Middle Welsh, is what the earliest surviving manuscripts of the Mabinogion, its famous literary collection, are written in, and it is a Welsh, which speakers today can more or less understand.

With English sovereignty over Wales made official with Henry VIII's Act of Union in 1536, use of Welsh was largely banned and laws were passed which removed the official status of the Welsh language.

This meant people had to speak English to get work and progress. The suppression of the language extended to education too. In parliamentary reports known as The Blue Books it says: *"The Welsh language is a vast drawback to Wales, and a manifold barrier to the moral progress and commercial prosperity of the people. It is not easy to over-estimate its evil effects... It dissevers the people from intercourse which would greatly advance their civilisation, and bars the access of improving knowledge to their minds"*.

The Industrial Revolution was another challenge to the language, with mass migration of English speakers into Wales diluting the language and making workplaces bilingual or English. With the legal status of Welsh still inferior to English, English gradually became the default.

IX. THE WELSH LANGUAGE.

The Welsh language is a vast drawback to Wales, and a manifold barrier to the moral progress and commercial prosperity of the people. It is not easy to over-estimate its evil effects. It is the language of the Cymri, and anterior to that of the ancient Britons. It dissevers the people from intercourse which would greatly advance their civilisation, and bars the access of improving knowledge to their minds. As a proof of this, there is no Welsh literature worthy of the name.*

https://en.wikipedia.org/wiki/en:Creative_Commons

Linguistic Suppression

“Cenedl heb iaith, cenedl heb galon”.

“A nation without a language is a nation without a heart”

From the 16th century onward, the Welsh language faced increasing suppression, especially as political and legal control of Wales became more tightly linked to England.

In 1536 and 1542 Laws in Wales Acts (Acts of Union) were passed by the English Crown, made English the only official language of the courts and government in Wales. Welsh was excluded from public life and official status. This marked the beginning of systematic linguistic suppression.

In Victorian times, the Welsh language was often punished in schools. One notorious method was the use of the "Welsh Not", a wooden board hung around the necks of children caught speaking Welsh. The child wearing it at the end of the day was often punished. This practice discouraged the use of Welsh and shamed children for speaking their native language



Welsh Not-at St Fagans

Welsh language protestors-Walesonline.co.uk



As more English speakers moved into Wales for work, and as English became the language of business and advancement, Welsh began to be seen by some as a barrier to success.

For much of the 20th century, Welsh had little presence in newspapers, television, and public signage, further weakening its visibility and use.

Today, around 29% of the population of Wales say they can speak Welsh (according to the 2021 Census), and the Welsh Government aims to increase that to 1 million Welsh speakers by 2050. Efforts continue to promote the language in schools, communities, workplaces, and the digital world.

Language in Lesotho

Lesotho translates to “land of the Sotho.”



Moshoeshe-I: Wikimedia Commons

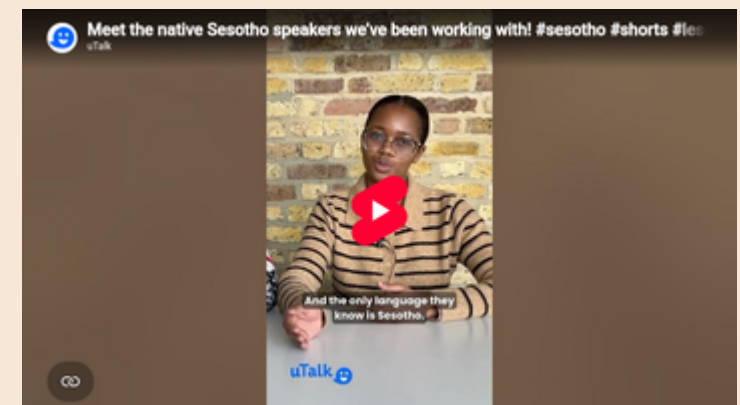
In the early 19th century, King Moshoeshe I united the Basotho nation after many threats and problems from inside and out of the country. Moshoeshe brought together the different Basotho speaking clans and Nguni communities. However, the majority of people from the south used southern Sotho and the influence of Basotho culture caused languages like Phuthi and Xhosa to become less used. Consequently, Sesotho became the dominant language in the country.

“If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.”
Nelson Mandela

Christian Missionaries helped write down Sesotho to translate the bible and promote literacy. Even though English became the dominant language of administration, Sesotho became a key language in primary schools. This made it easier for Basotho to learn in schools and helped strengthen national unity and cultural unity among Basotho people.

The recognition of Sesotho as the main language led to the suppression of languages like Phuthi and Xhosa. They are not used in formal occasions, the school curriculum or any official documents. Therefore, the use of vernacular lists became neglected even though they could help in translating Sesotho to other languages taught in school.

Working with uTalk on their Sesotho App, March 2025 - Dolen Cymru



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Linguistic Suppression

The Christian Missionaries, introduced English as a foreign language through churches and schools. Since the 19th century under British Colonial rule, English became the dominant language of administration and in school.

In schools, all subjects are taught in English except for Sesotho. The use of English led to the suppression of Sesotho, and English became more dominant than any other language. In some public schools' learners are punished for using Sesotho as a means of communication.

The influence of English and French has created a decline in Basotho children's basic knowledge of Sesotho. In some private schools Sesotho is not even compulsory.

Oral Traditions and Storytelling

After Sesotho became the predominant language, storytelling played a significant role in preserving history, passing down laws and teaching cultural values. Folktales are told by elders to the younger generation in both Sesotho and Phuthi. Folktales, proverbs, and songs are passed down through generations, ensuring that the cultural heritage remains vibrant and relevant

Linguistic Revival

Recently, there have been attempts to revive Sesotho in the country. The Government introduced to encourage its use and preservation. Sesotho is now compulsory in lower primary schools as part of the national curriculum and means that children grow up fluent in both Sesotho and English. Community workshops and language programs focus on oral storytelling and traditional poetry to reintroduce cultural activities related to the language.



WALES

Further Links

BBC Wales - History - Themes - The 1536 Act of Union

Welsh Not: The Welsh Not Explained - FelinFach

Mabinogion

What Do I Need to Learn Medieval Welsh? - Celtic Studies Resources

Welsh language protests: A history of Cymdeithas yr Iaith Gymraeg | Wales Online

Understanding Welsh Language Laws - Golley Slater

The Welsh Language: Revival of Cymraeg in Contemporary Wales - ILAB Academy

LESOTHO

Basotho Oral Tradition: South Africa's High-Altitude

Legends - MemoryCherish

Matty and the magical apple tree

PronunciationGuidetoSesothoTexts-African Composers Edition

PronouncingDifficultSesothoWords(Part.1)

MythicalcreatureofLesotho | SymbolHunt

<https://utalk.com/en/store/southern-sotho>

<https://www.dolencymru.org/working-with-utalk-on-their-sesotho-app-march-2025/>



100 Sesotho words



Revival of language in Lesotho



Sesotho Phonics programme

Independence in Wales

The Laws in Wales Acts, 1536–1543 annexed Wales to the Kingdom of England under Henry VIII, dissolving the separate legal system and introducing English as the official language.

However, in the 19th–20th Centuries, Wales developed a strong national identity, especially through the Welsh language, religion (nonconformist Christianity), and the labour movement.

Welsh independence refers to the political movement advocating for Wales to become a fully sovereign nation, independent from the United Kingdom

Plaid Cymru rally, Cilmeri



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Annibyniaeth i Gymru

1920s/30s - The economic collapse destroyed Welsh national confidence and led to mass migration to England. The impact of this on the Welsh language, led to fears over the very survival of Wales.

1950s/1960s - All political parties started to look for ways of recognising Welsh nationhood. Thus, Cardiff was made a capital city, the red dragon was recognised as the official flag, the declining Welsh language was given legal status, and a government post was created to look after Wales. These initiatives were the result of a combination of political pressures and protests from within Wales.

1997 Referendum - A narrow majority voted in favour of establishing a devolved Welsh Assembly (now Senedd Cymru or the Welsh Parliament).

By 1999 - This process had led to the creation of the National Assembly for Wales. For the first time in its history, Wales had a democratic institution of national self-government. However, only a quarter of the electorate voted in favour, while half of people chose not to vote at all. The reality was that, although a mundane sense of Welsh identity was very powerful, the political implications of this were narrow.

2006 & 2011 - Developments- The Senedd gained greater legislative powers, especially after a 2011 referendum allowed it to pass laws in devolved areas without Westminster approval.

Devolution

Senedd Cymru was originally created as the National Assembly for Wales in 1999 as part of the Labour UK government's plans to devolve power to Scotland, Wales and Northern Ireland. Devolution to Wales was intended to allow for decisions on key services to be taken by “people directly elected by, and accountable to, Welsh voters”, and “above all else... provide a clear and distinctive voice for Wales”

The Senedd has power to make laws over many key areas of Welsh life. These include most aspects of health and social care, housing, education, local transport, economic development, social services, language and culture, the environment, and local government. It also has some tax-raising powers, including control of local taxes, taxes on property transactions (stamp duty land tax) and landfill, and the power to vary income tax rates in Wales.

The Senedd has a more limited scope of powers than the Northern Ireland assembly and Scottish parliament. In particular, it has no power over policing and justice in Wales, which remain the responsibility of the UK government.

The debate over Welsh independence is a complex and evolving issue that touches on identity, democracy, economics, and history. Understanding both sides of the argument is essential for informed discussion and decision- making. As political landscapes shift and public opinion changes, the future of Wales within or outside the UK remains an important topic for debate.



March for Welsh Independence 2019. <https://creativecommons.org/licenses/by-sa/4.0>



The Senedd- creativecommons.org/licenses/by-sa/4.0

“Who ordained that a few should have the land of Britain as a perquisite: who made ten thousand people owners of the soil and the rest of us trespassers in the land of our birth”?

David Lloyd George

Independence in Lesotho

Formerly known as the British Crown colony of Basutoland, Lesotho gained its independence from the United Kingdom on 4 October 1966.

It is now a fully independent nation and holds membership in various international organizations, including the United Nations, the Commonwealth of Nations, the African Union, and the Southern African Development Community.

The name “Lesotho” can be interpreted as the “land of the Sotho” in English



King Moshoeshoe II, <https://creativecommons.org/licenses/by-sa/3.0/nl/deed.en>

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Boikemisetso



<http://creativecommons.org/publicdomain/zero/1.0/deed.en>

The independence movement in Lesotho gained momentum throughout the 1960s. Basotho leaders, intensified their efforts to gain independence from British colonial rule.

Lesotho, one of the three British High Commission Territories had high levels of literacy, was the first to galvanise support of the growing public sentiment for independence.

In 1952 Ntsu Mokhehle formed the Basutoland Congress Party (BCP), which was modelled on the ANC.

In 1958 Chief Leabua Jonathan, founded the Conservative Basutoland National Party (BNP) supported by the South African government, the powerful Roman Catholic Church, and the Queen Regent.

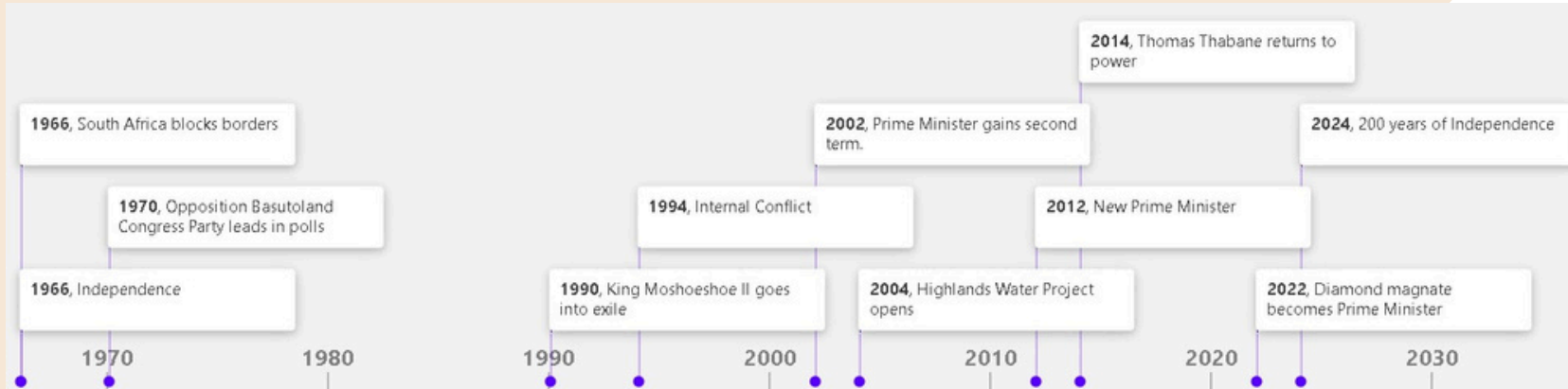
Chief Leabua Jonathan led the BNP to a narrow victory in the 1965 elections and became Lesotho's first prime minister. The achievement of internal self-government, marked a significant milestone on the road to independence.

The Journey of Independence



October 4th, 2024 marked the dual of Basutoland 200 years ago and the 58th year of independence from British rule.

Thousands of Basotho people joined in the celebrations that displayed a strong show of their culture, resilience and unity as a nation.



Restoration of the Monarchy

Moshoeshe II returned from exile in 1992 as a regular citizen. After the return to democracy, King Letsie III tried unsuccessfully to reinstate his father (Moshoeshe II) as head of state.

In August 1994, Letsie III staged a military-backed coup to depose the BCP government when they refused to reinstate his father, as mandated by Lesotho's constitution. Moshoeshe II was restored to throne, but died in a car crash on 15th January 1996 upon which Letsie III was restored as king

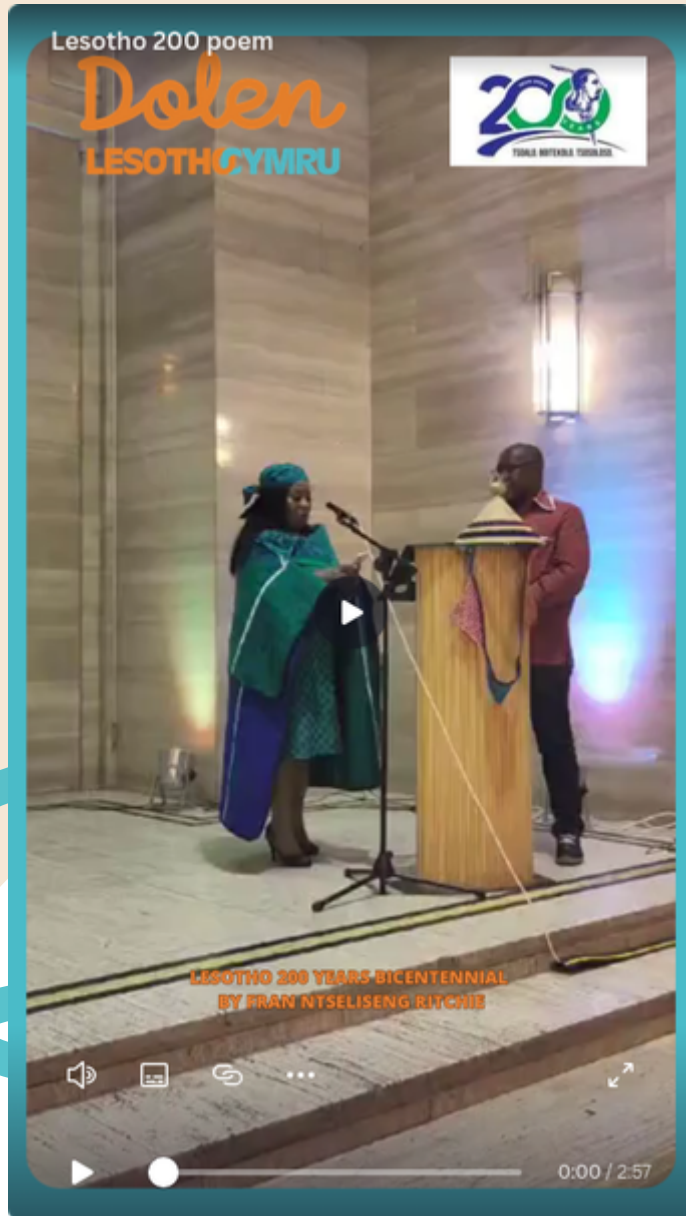
Negotiations by the Southern African Development Community (SADC) member states led to the reinstatement of the BCP government, and Letsie III abdicated in favour of his father in 1995.

However, he ascended the throne again when Moshoeshe II died in a car accident on 15 January 1996.



King Letsie III, <https://creativecommons.org/licenses/by/4.0>

Further Links



[20 Things You Should Know About Lesotho Independence Day - Lesotho News](#)

[Independence Day Ceremony](#)

[Famous Lesotho Kings and Queens - Lesotho News](#)

[Lesotho Independence Day: A Journey from Colonial Subjugation to Sovereign Nationhood – kesariexpress](#)

[Colonial Legacy in Lesotho: Impacts on Society And Culture – Afro Discovery](#)

[Governance - Lesotho Nation Brand](#)

[Timeline generator](#)

[Lesotho Bicentennial celebration in Cardiff, September 2024 - Dolen Cymru](#)

Tourism in Wales

Wales, is a country rich in natural beauty, cultural heritage, and historical intrigue. From its rugged coastlines and mountainous national parks to its medieval castles and vibrant festivals, tourism plays a vital role in the Welsh economy and identity.

Breath taking landscapes can be experienced through the soaring peaks of Snowdonia to the serene Pembrokeshire Coast. In addition, Wales boasts three national parks and an 870-mile-long Wales Coast Path.

Tourism contributes significantly to the Welsh economy, supporting over 100,000 jobs and generating billions in revenue annually, whilst encouraging investment in rural and coastal communities



Cardiff Castle <https://creativecommons.org/licenses/by-sa/4.0>

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Croeso i Gymru



Snowdon, <https://creativecommons.org/licenses/by-sa/4.0>

Key Tourist Attractions

- Snowdonia National Park – Home to the highest mountain in Wales, Yr Wyddfa (Snowdon), and a haven for hikers, climbers, and nature lovers.
- Cardiff – The capital city offers a mix of modern attractions and historic sites like Cardiff Castle and the Principality Stadium.
- Pembrokeshire Coast – A designated National Park with stunning beaches, coastal paths, and wildlife.
- Castles Galore – Wales boasts over 600 castles, including Caernarfon, Conwy, and Harlech—many of which are UNESCO World Heritage Sites.



Wales is committed to sustainable tourism:

- Promoting eco-friendly travel and local produce.
- Encouraging off-season visits to reduce overcrowding.
 - Protecting natural and cultural heritage through initiatives like the Wales Coast Path.

Impact of Tourism

"Now as I was young and easy under the apple boughs. About the lilting house and happy as the grass was green, Time let me hail and climb Golden in the heydays of his eyes." Fern Hill, Dylan Thomas

Tourism has a profound and complex impact on local communities in Wales, bringing both opportunities and challenges

Positive Impacts

- **Economic Boost:** Tourism supports over 100,000 jobs in Wales and injects billions into the economy. Local businesses like B&Bs, cafes, and craft shops often thrive thanks to visitor spending.
- **Infrastructure Improvements:** Roads, public transport, and utilities are often upgraded to accommodate tourists, which benefits residents too.
- **Cultural Preservation:** Tourism can help sustain Welsh language and traditions by funding cultural events and encouraging pride in local heritage.
- **Environmental Restoration:** Some former industrial sites have been transformed into tourist attractions, breathing new life into neglected areas

Llangollen International Eisteddfod - internationaleisteddfod.co.uk



<https://creativecommons.org/licenses/by/2.0>



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Negative Impacts

- **Housing Pressure:** The rise in second homes and holiday lets can inflate property prices, making it harder for locals—especially young people—to afford housing.
- **Seasonal Employment:** Many tourism jobs are low-paid and seasonal, leading to economic instability in some communities.
- **Overcrowding & Strain on Services:** Popular destinations can become congested, putting pressure on local services like waste management and healthcare.
- **Cultural Dilution:** In some cases, communities may feel their identity is being commercialized or altered to cater to tourists

Pontypool and Blaenavon Railway



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Tourism in Lesotho

While it is still a developing sector, The National Development Strategic Plan (NDSP II) has identified the industry as one of the four pillars that drive the economic growth of the country.

The Lesotho Tourism Development Corporation (LTDC) plays a crucial role in promoting and developing tourism in Lesotho, a country known for its spectacular landscapes and rich cultural heritage

“The beautiful mountain kingdom feels like a home away from home”, Prince Harry.



Katse Dam, <https://creativecommons.org/licenses/by-sa/4.0>

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‘Kingdom in the sky’



Lesotho-freepik.com

Lesotho is often referred to as the “Mountain Kingdom” and “Kingdom in the Sky”. Unlike more commercialised destinations the country offers a very different type of touristic experience, deferring to its natural beauty, rich flora and fauna, prehistoric and cultural heritage.



Visit Lesotho

With genuine smiles of the Basotho people, beautiful scenery of peaked mountains covering two thirds of the country, meanders of crooked eye-pleasing roads, with air...

 Visit Lesotho

Adventure and Culture



The largest number of **dinosaur footprints** are preserved in the Subeng River area and the village of Tsikoane, which can be traced back to at least three different species of dinosaurs.



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<https://creativecommons.org/licenses/by-sa/4.0>

The **Morija Arts & Cultural Festival** is an annual celebration held in Lesotho's historic town of Morija, showcasing the rich cultural heritage and artistic talents of the Basotho people.

Arts and Crafts

Teyateyaneng is popular for the excellent traditional art and craft industries that have been developed there by the government.



By Tim Sandell – Cwikipimewikimediahttp://wikitravel.org/en/Image:Lesotho_maletsuyane_falls.jpg, CC BY-SA 3.0,

Maletsuyane Falls

Abseil one of the highest single drop waterfalls in Southern Africa (192 metres).



<https://creativecommons.org/licenses/by/2.0>

Not for the faint hearted the **Sani Pass** is 2,876 metres above sea level, with the highest pub in Africa.

Further Links

WALES

Second-home taxes affecting Tourism in a Welsh town

[Wales seaside town panic as tourists abandoning in droves](#) | [UK](#) | [News](#) | [Express.co.uk](#)

Sustainable Tourism in Wales

[Sustainable Tourism Wales](#) | [Business Wales](#)

UNESCO world Heritage Sites in Wales

[UNESCO World Heritage Sites in Wales](#) | [Visit Wales](#)

Areas of Outstanding Natural Beauty in Wales

[Uncover Wales' stunning National Landscapes](#) | [Visit Wales](#)

Virtual visits

[Virtual Visits](#) | [Cadw](#)

Cultural Events

[Cultural events](#) | [Culture](#) | [Visit Wales](#)

Statistics for Visits to Welsh Tourist Attractions

[Visits to tourist attractions: 2021](#) | [GOV.WALES](#)

LESOTHO

Food

[THE 10 BEST Restaurants & Places to Eat in Lesotho 2025](#)

Top places to visit

[15 Best Places to Visit in Lesotho - The Crazy Tourist](#)

Music and Arts Festivals

[Lesotho: Top Festivals to Check Out When Visiting](#) | [TRAVEL.COM®](#)

Sustainable Tourism

[Sustainable Tourism Tips & Practices](#)

The Importance of Tourism in Lesotho

[What are the importance of tourism in Lesotho? – MassInitiative](#)

The Impact of Cultural Events on Lesotho Tourism

[Cultural Experiences in Lesotho: Music, Dance, and Traditional Festivals – Afro Discovery](#)

Rural Life in Wales

"The hills were quiet, the work was hard, and the chapel bell marked the rhythm of life."



Trecadgwan farm, Solva <https://creativecommons.org/licenses/by-sa/4.0>



Beddgelert <https://creativecommons.org/licenses/by/2.0>

Rural life in Wales during the 1800s was shaped by farming, chapel life, community ties, and later, the slow encroachment of industrialisation. Subsistence farming was the backbone of rural life. Many families lived on smallholdings (tyddynnod) where they grew oats, barley, potatoes, and vegetables, and kept a few cows, pigs, and chickens.

In upland areas, sheep farming was dominant, producing wool that fed the booming textile trade in nearby England. Work was seasonal: planting, haymaking, sheep-shearing, and harvesting were community efforts, often accompanied by local festivals or gatherings. Many families combined farming with other work such as weaving, quarrying, or seasonal migration for harvest work in England. In the 1800s Wales, was profoundly affected by a series of drastic changes which seriously disrupted the lifestyle of most of its inhabitants. In the short space of fifty or sixty years, the Welsh people were forced to make the transition from a subsistence-level agrarian society to an industrialised one.

Farming methods had changed very little since medieval times in nature, but as the nineteenth century progressed, agricultural development was slow. Farmers sustained their families on a minimal amount of money. The farmer had to meet obligations to both his family and landlord. and what little was left he sold at local markets.

However, a lack of capital and poor road conditions prevented him from getting his produce to markets. A rapid population increase, between 1800-50 put agriculture under huge pressure.

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Social and Political Life

By the end of the Napoleonic Wars, agriculture experienced significant growth. Improvements in road transportation allowed farmers to realize that increased productivity could boost their profits.

However, the end of the war abruptly halted this prosperity. Farmers were forced to shoulder a larger share of the burden, and economic conditions worsened. While the transportation of goods had become easier, it introduced a new set of problems. Responsibility for road repairs shifted from the parish to Turnpike Trusts, and fares became arbitrary, varying with each company. As a result, farmers faced uncertainty regarding the overall cost of transporting their goods to market. These unfair toll charges contributed to the onset of the Rebecca Riots. Soldiers returning from the war migrated back to their homes in rural areas, but the existing farming system was ill-equipped to handle the crisis it now faced. Jobs quickly became scarce, and the number of paupers relying on parish relief became overwhelming and unmanageable.



Rebecca riots

The Rebecca riots took place in the rural parts of west Wales, including Pembrokeshire, Cardiganshire, and Carmarthenshire, in 1839-43.

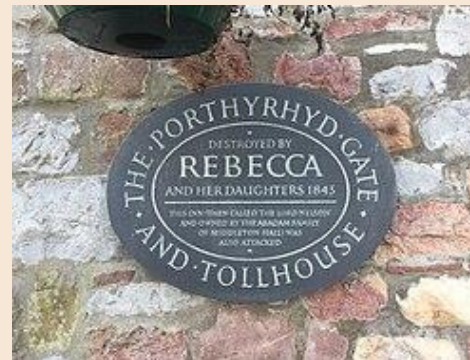
 The National Archives



Toll house, St Fagans-museum <https://creativecommons.org/licenses/by-sa/2.0>

Despite an economic depression in industry after the Napoleonic wars, the demand for iron products began to expand again in the 1820s and 1830s.

Unemployment was relieved to some extent in the 1830s as increasingly larger numbers of farm laborers migrated toward the industrial valleys seeking work, where industrial workers could earn considerably more money.



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Rural life in Lesotho

Life of the Herd Boy



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Herd boys, live a nomadic life, spending most of their time away from home. Some start herding duties as early as six or seven. Their main duty is to take care of livestock, which is an important part of Basotho economy.

Some herd boys return home in the afternoon while others spend almost half of or a full year living away from home, at the cattle post.

Herd boys often live in temporary shelters called **motebo**, a small structure built of stones and roofed with grass or shrubs. These simple houses provide shelter and during the colder months, they light fires to keep warm and prepare food. For entertainment, the herd boys play games where they throw stones at each other for precision training. **Ts'ipho** is played with a hanging stone tied on a waist string to strengthen the core of the herd boys

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Clothing consists of:

- **Ts'ea**, an under garment made out of sheep skin cut in a triangular shape and tied around the body
- A thick woollen blanket draped over the shoulders for warmth
- **Ts'ets'e**, is worn on the head and protects the face from the sun rays. During cold winters, the balaclava serves as an insulator against the strong mountain winds
- Gumboots

A Typical Day



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Typically, a herd boy:

- Goes to the field every day.
 - Feeds the cattle.
- Maintains the care of their family's cattle or even another family's cattle.
- Spends the day in the field and sometimes the night.
- Makes their own sound to guide the cattle



Lineo Mabekebeke, article by PublicEyeNews

The responsibility of being a herd boy prevents boys from accessing education, essential health information and services

Family obligations or sheer necessity, force many to leave school at an early age. This early departure from school means they miss out on important learning and development opportunities.

Thabo's Story



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Thabo left school at nine years of age to tend sheep, goats and cattle in the treacherous mountain passes of Lesotho, in southern Africa. Despite his young age, he lived in complete isolation for months at a time, with only the company of the herd and two dogs. Thabo made the journey back to his family twice a year in the winter, so the animals could be checked, counted, and kept warm for a brief period.

In the solitude of the mountains, Thabo's word was law. There was no one to ask permission from and no one to guide him about what was right and wrong. In a world where aggression was a survival tactic, he knew no other way. Sexual violence, rape, and physical abuse were acceptable. Thabo believed that it was his right as a man to take what he wanted from a woman. In the herd, there was no such thing as consent.

Girlsglobe.org



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The isolating nature of being a herd boy meant that Thabo's interactions with people were strained – he was accustomed to hitting and yelling at stubborn animals to express his displeasure and get results.

While Thabo's story may be difficult to read it is a reality for many boys. For most rural families, their animal stock is their only means of providing for themselves. They cannot afford to lose their herds to thieves and stock theft is an all too common problem. Therefore, they send their boys up into the mountains, away from the threat of theft, in some cases boys without any education or guidance. The herd boys become awkward social pariahs, which only increases their feelings of isolation and loneliness. Sibling rivalries are created as boys are removed from their education and girls remain in school. Life chances are greatly diminished and aspirations quashed. Opportunities for herd boys are slowly opening up with programs such as Help Lesotho's six month "Herd Boy Training Program" that provides much-needed support and education for the herd boys. For Thabo, and many herd boys, being part of the program made him feel connected to society.

Further Links

WALES

TheTollhouse

Tollhouse - Collections Online

Farmers and fields

GENUKI: Farmers and Fields in Nineteenth Century Wales: the case of Llanrhystud, .All of Wales

The role of the chapels

The role of the chapels, education and migration on the language of 19th century Coedpoeth. - COEDPOETH HISTORY SOCIETY

Life and Traditions in Rural Wales

Life and Traditions in Rural Wales • FamilySearch

Visit: Usk Rural Life Museum

Usk Rural Life Museum | VisitWales

The Welsh Cottage

The disappearance of the rural Welsh cottage

The Welsh Tithe War

TheWelshTitheWar|Peoples Collection Wales

LESOTHO

Help Lesotho -What is the herd boy training program?

Cowboys and Herdboys

A herd boy's dwelling

Herd Boy Challenges

While animals rest at night, herd boys in Lesotho go to schools run by sisters - Lesotho

Basotho Cattle Herders: Guardians of Lesotho's Livestock

Boys Missing from school

The Fight against Child Labour Stand Up, Speak Up: Join Us in the Fight Against Child Labour and Human Trafficking in Lesotho | Lesotho | World Vision International

Podcasts



Learning Together, Improving Together

This resource grows
through shared
experience. Scan to help
shape the next edition.



[Feedback survey.](#)